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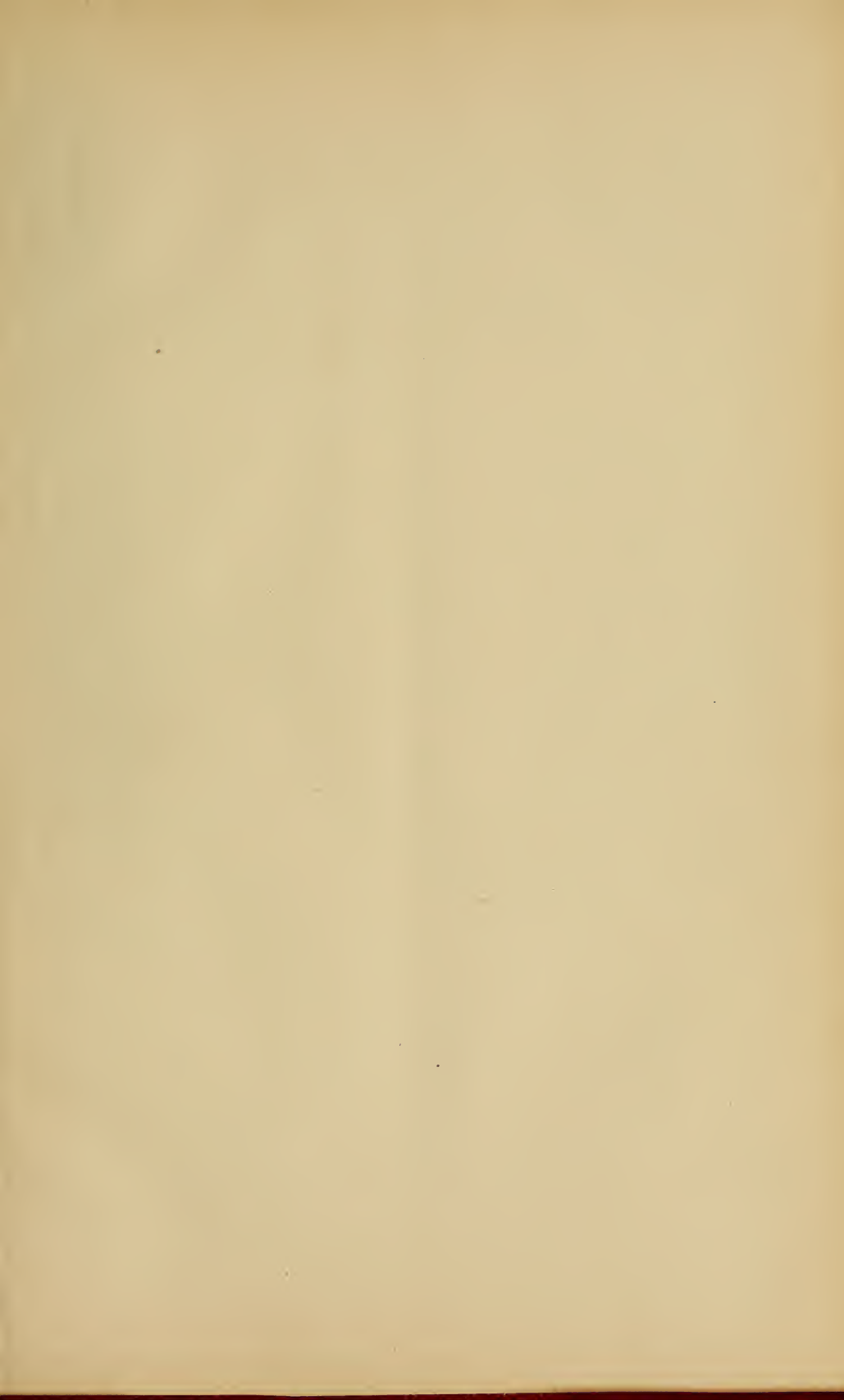
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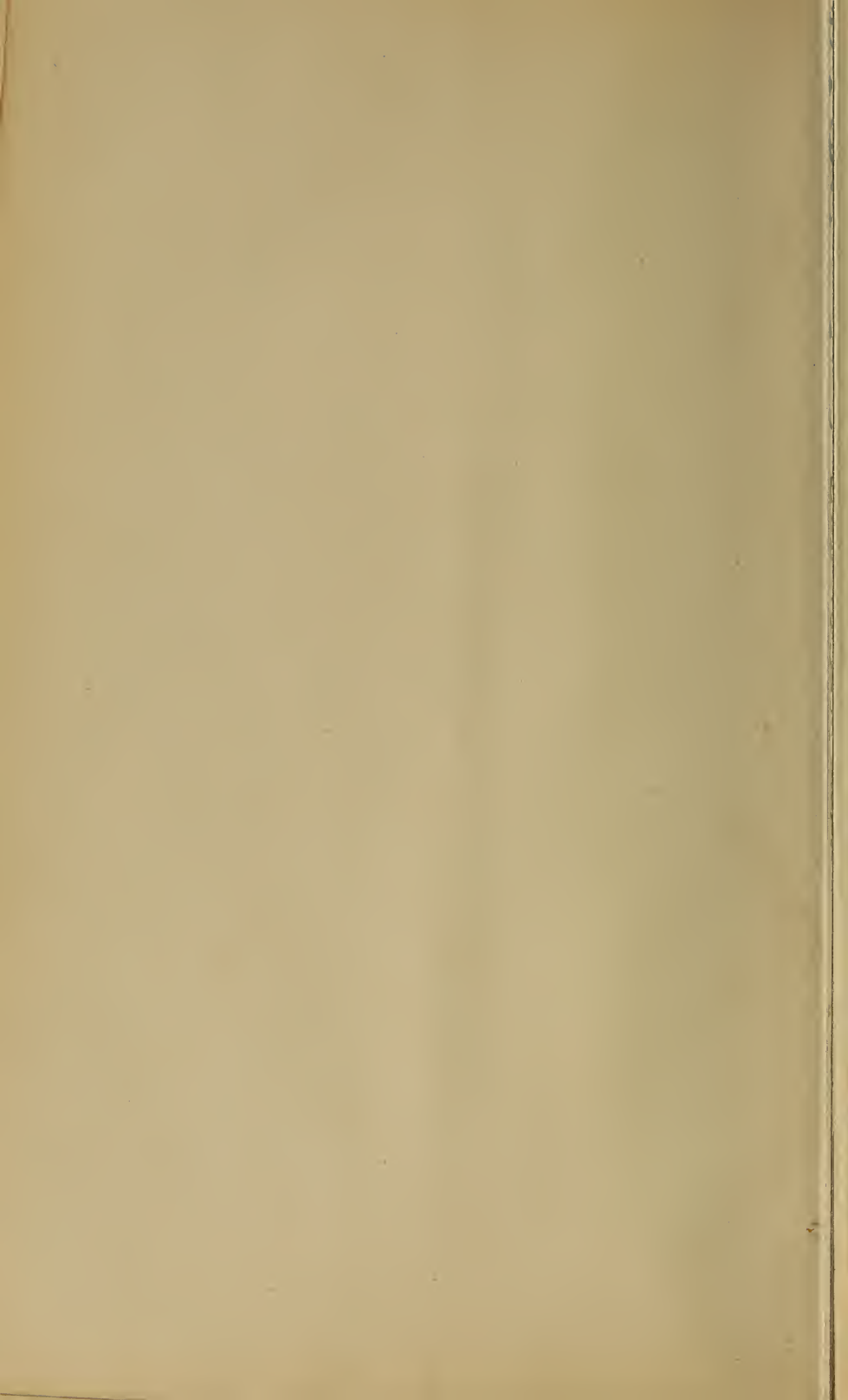
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AN ADDRESS

DELIVERED BEFORE THE

Alumni Association,

OF

RUTGERS COLLEGE,

NEW BRUNSWICK, NEW JERSEY,

At its 104th ANNIVERSARY,

June 16th, 1874,

BY

RICHARD L. LARREMORE, LL.D.



NEW YORK :

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JERSEY CITY, *July 10th*, 1874.

HON. RICHARD L. LARREMORE :

DEAR SIR:—Great regret has been expressed since the adjournment of the Alumni Association, of Rutgers College, that instead of the formal request for a copy of your very able and valuable address for preservation in the archives, appropriate measures were not taken to secure its publication, with your permission, in pamphlet form. Prominent members, among whom I take the liberty of mentioning the names of Maurice E. Viele, Esq., and Rev. Joachim Elmendorf, D. D., have suggested that, as President of the Association, I should, on its behalf, solicit a copy for the press. Cordially approving the suggestion, I do now prefer this request, and assure you, my dear sir, that in granting it you will yield to the wishes of every one who listened to your oration, and who believes that the sound principles therein set forth and defended, ought to have a wider circulation, and a more permanent influence.

With great respect,

Yours sincerely,

PAUL D. VAN CLEEF.

NEW YORK, *July 15th*, 1874.

Rev. P. D. VAN CLEEF, D. D. :

DEAR SIR:—Yours of the 10th inst. was duly received. Allow me to thank you for your kind expression of interest in reference to my address before our Alumni. It was not intended for ears other than our own, and will, I fear, suffer greatly in general estimation when “set in dull, cold type.” This responsibility, however, you have assumed and made a compliance with your request, not only possible but imperative. Fully appreciating the distinguished consideration of yourself and those whom you represent, I remain,

Truly yours,

R. L. LARREMORE.

MR. PRESIDENT AND GENTLEMEN OF THE ALUMNI ASSOCIATION :

The occasion that convenes us has justly become historic. Year by year, until a century has been told, have the foster children of this Institution gathered at the shrine of early traditions and associations, and sought fresh inspiration for their onward course.

Here are found the Penates of our intellectual fancy. Heterodox as it may seem, we still revere the oracles of the past and give them place and power in all our movements. But what of that intervening period over which such benign influences are supposed to have been scattered? What has experience to record of our experiment of life? How reads the parable of the talents through the medium of our senses? The very atmosphere by which we are surrounded is suggestive. Turn which way we may, indulge what thoughts we will, an interrogation meets us at every point.

This is the legitimate result of intellectual discipline, which teaches us to measure life by events which link the past to the present and "draw at each remove a lengthening chain." From such a source we may profitably derive a theme for our consideration.

Explorations in the classic land, however enticing, have long since ceased to be a rarity. We cannot always sit down to a symposium with the gods and ignore the consciousness of our own mortality.

The realms of philosophy and science are swarming

with votaries, and none less than philosopher or scientist may invade their precincts.

Circumscribed as we are by the limit of a more practical, but no less extensive experience, let us take the subject that is nearest and next to us.

From our present standpoint of review, who can fail to be impressed with that wonderful continuity of thought and action, which, traced in each successive age, proclaims the unity of our race? How the men who were, and are, and shall be, seem indissolubly connected in sentiment and sympathy. One generation has supplemented another, each in turn aiding in the construction of our social and intellectual fabric. And the germ of that prosperity of which this century is so justly proud, is to be sought only in the remotest antiquity.

We can see and hear the perpetual flow of the ocean, and know that since time was, or shall be, it hath never been, it can never be, at rest. In like manner would we try to comprehend that continuous procession of the ages, that with steady march and unbroken ranks has discovered and dispensed the rich fruitage of human experience.

This, then, is the thing that is nearest to us—a consciousness of growth or change in all human relations, coexistent with ourselves, and with all who share our nature.

It may well be said that this is a colossal subject, and should not be marred by puny effort in its elucidation. But the spirit of the times invites—nay, demands—its consideration by all those who wear the badge of intellectual culture. Duty and safety alike require that human capacity, which may become an instrument for good or evil, should be rightly understood and directed. We shall suffer no reproach if our passing remarks only arrest attention, and lead others to ~~mark~~ *work* out for them-

selves the meaning and measure of human accountability.

Thus we are brought face to face with the world's great problem, Progressive Humanity; and our brief inquiry at this time will be addressed to its
Nature, its
Development, and its
Reward.

It may be safely premised that the popular idea of education involves and includes, as Pope tersely expresses it, "A knowledge both of books and human kind."

We have not only to deal with the humanities of *literature*, but with those of *life*, and the humanity which has been assumed to be the basis of progress will be found to be itself progressive.

Nor are we to be tied up to mere abstractions in the consideration of this question. We shall find a personality underlying its whole texture, that will quicken and intensify both thought and expression.

Human nature in motion, whether pacing or striding, will ever be an epitome of humanity.

What then is its essence? What constitutes it, what it is?

What the unit is to the multitude, the individual is to the great mass of mankind. Starting, therefore, with individual growth, we shall ultimately reach that universal progression which constitutes humanity in its widest sense.

It is a matter for congratulation that the limit of these exercises precludes all consideration of pre-historic man.

He, whom the scientist would have us believe worked out his own naturalization by force and evolution. We are quite content to make his acquaintance *after* he had ceased to crawl and climb, and stood erect in God's own image. Accepting the doctrine of inspira-

tion without debate, as it always must be if accepted at all, we seek for a solution of the discipline which such a Divine creation enjoys.

Too long have the people avoided a responsibility which the prelacy have borne unaided. The all-absorbing question now is : What is further education going to do for the race, and what shall the race do for it?

Let us see, if we can, how humanity begins, broadens and ends.

Whether or not the first act of human consciousness be objective or subjective, cannot affect the well recognized principle that behind all the knowledge we possess, there is something that transcends knowledge. In this, both moralist and scientist agree, so the latter deepens and widens his investigations, climbing one Alp after another, and still "Alps on Alps arise." He traces all natural phenomena to the theory of force, but fails to tell us what force is. All he can do is to point to its effect.

Clearly, then, there must be a point in every thinking mind "where reason ends and faith begins," else must we doubt our own self-existence. For how can this be explained by the processes of reasoning? In the language of a late writer, "the mental act in which self is known, implies, like every other such act, a perceiving subject, and a perceived object. If, then, the *object perceived* is self, what is the subject that perceives ; or if it is the *true* self that *thinks*, what other self can it be that is thought of?"

Here, then, the religious sentiment is enthroned and forms the first round in the ladder of human progress. How came the world to be and by what power is it upheld? That this question has been asked and answered in all ages, and by all types of manhood is a fair historical inference.

Atheism, Pantheism and Theism, have at least one belief in common—a recognition of some creative power, or *first great cause* above human comprehension.

This much science must and does concede to religion. But here they part company, and the path of each is separate and distinct until, as we shall find, they reunite at the very point of their divergence.

Curious and wonderful indeed are the first awakenings and manifestations of consciousness. With the earth for an empire, the primal man must needs have used all his perceptive and reflective faculties. Objects in nature produced impressions, which, by recurrence and comparison, grew into convictions.

We can form some idea of this primitive development, from that which we witness in the home circle.

A child not old enough to articulate will repeatedly indicate, by gesture, the place from which he once received a confection or toy. So with continuous growth, impressions and convictions are multiplied and strengthened, and the foundation of experience is laid. Even though this experience at first related to matters connected with human want, it also contained the elements of a higher wisdom. The inquiry would naturally extend from the loaf that was eaten, to the harvesting of the seed from which it was made—the cause of its growth, and so on to the first great cause.

And so with this rationale of the individual nature, we reach that of the multitude which is simply an aggregation of the former, and the multiplication and comparison of new and more varied experiences. One learned to secure food, another to provide raiment, and a third found a covert from the storm. Thus the knowledge of each, though influenced by the same motives and derived from different sources, was made subservient to the benefit of all.

We reach then the first characteristic of humanity—a spirit of *investigation*—seeking to know the why and the wherefore of things material and immaterial.

Thus *reason*, as well as *revelation*, confirms the belief that “through desire, a man, having separated himself, seeketh and intermeddleth with all wisdom.” No longer content to grovel, he begins the toilsome ascent from appetite to aspiration. Rising from the sphere of self-idolatry to the realization of human duty, he begins to share in the plans and purposes of an infinite wisdom. Brought in contact with his fellows, he is called upon to adapt himself to new relations and responsibilities. A division and corresponding restriction of rights and privileges must ensue. Passions are to be subdued, virtue encouraged, and sentiments of friendship and affection inspired and perpetuated. Selfishness, the great prison house of philanthropy, unbars its doors, and the soul, emancipated and renewed, seeks for the source of its power and destiny.

What a wonderful institution is this co-partnership of human-kind. What a mutuality of interests it inculcates and protects. Self-protection against A, for blood or barter, unites B and C in a community of defence. And this recognition runs through the whole alphabet of the human race. Brutish and sensual in its inception, it rises at last to the acknowledgement and control of principle, and thus reaches a Divine attribute.

Thus we are led to believe that since the world was, these mental processes of research have been unremitted, flowing down through the ages and lighting in advance the paths they follow.

Who then will deny that this acquisition of knowledge is serious, sober business. Neither the subtleties of logic, nor the æsthetics of literature can obscure the fact, that the mind, capable of “infinite possibilities,” is im-

pelled by a power it knows not of, and guided by a wisdom it cannot comprehend.

Next in order to this desire for investigation we find that of *communication*. Self-knowledge is diffusive, and naturally gravitates toward a central intelligence. There is no room nor recognition for an intellectual miser in the economy of Divine government. Publish, declare, proclaim, teach all nations are mandates of universal application, and "there is no speech nor language where their voice is not heard."

How then, did the medium of this communication originate? In what way did thought first find expression?

Two theories are advanced by philologists, and the choice ultimately lies between Moses and Darwin.

Learning to talk, by imitating the cries of animals, may be a very scientific process, but we would fain believe that we were not less favored than the beast, in the general distribution of voices. We emphatically protest against a theory that awards a monopoly of sound to the lower orders of creation, and leaves man, the superior animal, the poor privilege of imitation. We rest our case on the Divine origin of speech, hoping that the words of our mouths and the meditations of our hearts may always be acceptable to the Power that conferred the gift.

Another characteristic of this seeking and communing nature is that of *assimilation*.

Philosophy teaches us that when a body in motion comes in contact with one at rest, each moves on with an equal, but diminished velocity.

In a certain sense this principle may be applied to intellectual progress. Influence takes the place of force, and the contact of mind with mind both impels and restrains.

- It was a grand conception of Kepler to ascribe the

movement of each planet to the agency of a spirit, and the theory rolled along the centuries, until it set in motion the Newtonian doctrine of gravitation. Superstition struck reason, and in the rebound error lost its potency in like proportion to the impetus it had given to truth.

Thus all mental acquisitions act and react on each other. Individual experience is tested by individual experience, until they aggregate in popular sentiment.

This meeting and mingling of the thought-power inevitably leads to a conformity of action throughout the whole sphere of its influence. Humanity of one phase is seen of itself in another—touches it, talks with it, blends with it, and becomes like it.

There is nothing but a cosmical difference between the Chinese and the Celt. Brought together in close and continued relations, the work of assimilation will eventually be perfected. National prejudice and selfish intolerance will yield to that liberal catholicity of feeling, which even now sends forth its declaration of peace between the Celestial Empire and the Emerald Isle.

Even animal instinct points to and works towards the likeness of a higher development. The fawn imitates the movements of its dam, until it acquires confidence and perfection in the performance. The young eaglets, stirred from their nest, and borne on the wings of the parent bird, soon learn to cleave the air with their tiny pinions and find a resting place on the mountain's peak.

So, the promptings of the human mind are all directed to a something in advance—a superiority either in action, thought or expression, which, like a magnet, draws all human sensibilities to itself. The proposition holds when applied either to barbaric or civilized races. The young Indian's highest ambition was to store as much game and count as many scalps as the great chief

of the council. The subaltern looks with longing eyes upon the conquering hero. Aspiring mediocrity would fain believe that the ranks of philosophers and statesmen are not yet full, and from sire to son the desire intensifies of assimilation with and likeness to the great and good.

We are now prepared to find that these constituents of our nature, investigation, communication and assimilation, beget a fourth, the most potent and influential of all, *human affection*.

Love of self could not satisfy a soul on which the impress of Divinity rested. It must needs seek the sympathy of its kind through all the channels of thought and expression.

What a wonderful arrangement this, to make our necessities minister to our advancement, and thus compel us to forge the chains that bind us to each other.

A lone man was the first object of heavenly compassion, and the same influence still broods over our race, drawing us with cords of love. There is no neutral ground here. Though the paths be devious through which we tread, they all terminate in the common highway of universal need. Boastful and confident, as we are, of our powers and capacities, "to this complexion it must come at last,"—self-insufficiency, and a recognized dependence on a power other than our own.

Love rules the world—aye, reigns in heaven. May we not safely postulate this proposition? On this generic passion rests the welfare of mankind. It is not to be regarded only as the tender sentiment awakened between the sexes, but in a broader and more comprehensive sense, including not only affection, but desire, good-will, tenderness and charity.

Possibly we may recall that portion of our early reading which tells how the destinies of nations once

hung in the balance of woman's frown or favor. But the gush of enthusiasm that first greeted the announcement has toned down into a sober sentiment of wonder and regret. Such occurrences seem to belong to a mythologic age, yet in the contrasts of character which they furnish, still command our attention. It was pitiable to find the great Cæsar ready to sacrifice "a kingly crown" for Cleopatra's smiles—thus publishing the saddest commentary of his life. It is ennobling to contemplate the devotion of the Roman matron who refused to share a throne, and sought no loftier name than "mother of the Gracchi."

It matters not whether the object be worthy or vicious, this magnetism of feeling permeates the race, directing and controlling all human events. It were idle to offer proof of a fact so well recognized and established.

The whole animal creation is resonant with its echoes.

It holds the arm of vengeance, guides the hand of benevolence, gives strength to the weak, hope to the despondent, and shines forth as a beacon on the road to happiness. The rude savage finds it, and not all the pomp and pride of warfare, or the chase, can obliterate the recollection of the old hunting ground, or the primate blandishments of his dusky mate. The man of culture owns it, and from the heart in which it lies embosomed, emits those delicate shades of thought and sentiment which beautify and elevate. The philanthropist bears it through Polar seas and Tropic suns, as a rich guerdon, amid scenes of poverty and privation. It nerves the warrior's sword, fires the statesman's zeal, gilds the gloom of life, and makes existence blest. Society pays it homage, and national pride and patriotism feel its pulsations.

With this mighty agency we must cope in the elucidation of human progress.

What vast conceptions lurk within its hidden recesses? Shall we ever attain unto knowledge so profound? Yes. A higher wisdom than our own has solved the problem. In that wider realm of thought where reason stands abashed, faith assures us that we shall know even as we are known. It declares that love is the fulfillment of a law that rules our lives. And here again reason yields to revelation. "All the law is fulfilled in our word, even in this, 'thou shalt *love* thy neighbor as thyself.'" No longer groping our way amid doubts and difficulties, we are sublimated to a higher sphere of thought and action, lifted from the finite to the *infinite*, the source of all knowledge and all truth.

Having thus sketched an outline of the elementary characteristics of human progress (investigation, communication, assimilation, affection), we are prepared to consider the means of its *Development*.

This will be manifested in both a physical and intellectual sense, and present the marked results of a positive and negative character. Mind and matter, though separate and distinct, move on in one common direction; the one auxiliary to the other, as the string to the bow. Without trenching on metaphysical grounds, but treading the path of human experience, let us pause to notice the "foot-prints" that have withstood the ravages of time.

As the first recognized medium of advancement, we start with *labor*, good, old-fashioned, honest word. It may sound strangely and grate harshly upon the ear of refined indolence and pseudo-gentility, but a recurrence to first principles is the very *life* of philosophy.

Eden lost, the earth was left for man to till, and so the work of life began.

Think of it, ye day dreamers in this busy world, who loathe labor and brand it as ignoble. Is there not high

authority for its institution ; and is the command less imperative, though tested and sanctioned by the experience of over six thousand years ?

Our productive interests are fast becoming consumptive, and will lapse into hopeless decline, unless the teachings of the past find acceptance in the future.

Let us not be wise in our own conceits. Want first induced work, but it in turn produced *wealth*, temporal, intellectual, spiritual. So the primal curse is made an ultimate blessing.

It is interesting and profitable to trace each successive step, by which poor fallen humanity has reached its present comparative pre-eminence.

The natural instinct that made provision for daily need. Then, the foresight that gathered food for future use. The ingenuity that constructed snares for game and shelter for the body. The changing seasons, the discovery of the hidden treasures of earth and ocean, all united in calling into exercise the faculties and powers of a being, who had a head to devise as well as a hand to execute.

Self-exertion thus became a necessity. If it had been otherwise ordained, the race would have had little to commend it in this respect. Body and brain were forced into *action*, and the individual, the family, the tribe, yielded to an impulse they could not control. Happy sons and daughters of toil, that learned the first lessons of usefulness and growth ; who wrought out that system of development which is, and is to be, coeval with human existence.

Hence arose those independent and mutual relations to which the formation of society may be traced. This once established, a wider range of duty and discipline opens before us. Not self alone, but the great *unself* that surrounds us demands recognition and service.

Search through the catalogue of earthly distinctions ; sound the depths of human ambition ; we shall find no nobler attribute of manhood than that of *servi*ng.

Here again revelation comes to our aid : " If any man would be great among you let him be your servant."

It may be humiliating to earthly pride, to find the virtue which it seeks to emulate so inconspicuous and servile, but unprejudiced reason points to a loftier conception. Service is not servility ; it ennobles.

"It blesses him that gives and him that takes,
 'Tis mightiest in the mightiest, it becomes
 The throned monarch better than his crown."

There can be no possible misunderstanding upon this point. Labor strengthens, enriches, elevates. Indolence dwarfs, incapacitates and destroys.

With what inexpressible solicitude then, must we contemplate that great and growing class, that constitutes the " non-producing element " of every community. Inconceivably greater than the injury to themselves, is their example to others. The channels of usefulness run straight to every heart. Why cannot the heart's best impulses and desires go out with the tide ?

We may tolerate, but cannot respect, the son who resolves to float through life on a father's wealth or reputation, without one honest effort of his own, either of mind or body, to benefit the world. We may melt before the sweet voice of the siren, who chants to the music of the harpsichord, the thrilling inquiry " what is home without a mother ? " But our sympathies react when we know that mother drudges unaided, that daughter may languish unmolested. Truly our estimate of respectability needs revision. Men and women of sense and sensibility should vindicate a true development, by lopping off the unnatural excrescences of its growth.

Every individual may and should find a place in some department of service and education will not have half fulfilled its mission until this lesson be learned. It is heaven-enjoined and heaven-blessed, and upon its faithful observance depends the welfare of the individual and the race.

We stand now at the base of the three great altitudes of intellectual research — Biology, Psychology and Sociology.

We can scarcely refer to, much less investigate, the doctrines of "types and adaptations," of "organized experiences," of "progress and conservatism." Each of these forms the subject of an independent treatise, and engrosses the attention of the master-minds of the age. But our present task would be incomplete without an allusion to the general theory upon which they all depend.

There is a law of human development to which our lives are conformable. This is said to be the "central element of intellectual progress." Let us not be misunderstood. In these days of materialistic heresies, any concession may be wrested from its original purpose and placed to the credit of modern scepticism. We do not give law the place of the law-giver, but regard it as a manifestation of the Supreme will. For, as in the material world, observation teaches that certain causes produce like effects, so, consciousness declares, and experience confirms, the existence of an immutable law, that regulates our lives. We might bow submissively to a declaration like this, without any attempt at explanation or argument, but the world has grown so wise that it must needs find a reason for all results. And the world attempts it, rather than plead guilty to the charge of ignorance. How often would ignorance be *bliss indeed*, if we could only realize that there is a limit to all human knowl-

edge. A little learning may be dangerous, but too much of it, if perverted, may become destructive. This is apparent from the antagonistic attitudes of the various schools of philosophy at the present day. Law is all very well *in* itself, but cannot be said to be *of* itself—the pre-existing, controlling power that creates, destroys and recreates; that evolutionizes an earth from an atom, or a man from a mollusk.

Away with all knowledge that ignores the fundamental source of all knowledge. Better the darkness of ne-science than the false lights of unscientific science. Too long have their dazzling hues bewildered the unthinking mind. It is time that all, possessed of the truer knowledge, should everywhere dispense the light of its truth. With this qualification, we are ready to accept this additional instrumentality to aid us in our advance; to plainly draw the line of distinction, between the supreme authority which said “let there be,” and that which contents itself by asseverating “it is and always hath been.”

This position once defined, we freely admit the relativity of all knowledge. Science, after exhaustive research and experiment, stands on the shadow of its latest discovery, and looks in vain for the cause *of* the cause, the explanation of the explanation. Religion meekly concedes that it surpasseth all human knowledge, and thus they meet again, as before stated, at the very point of their divergence.

Intellect, then, is not the imperial thing that many suppose it to be. For, reasons Sir William Hamilton, “As the greyhound cannot outstrip his shadow, nor the eagle outsoar the atmosphere in which he floats, and by which alone he may be supported, so the mind cannot transcend that sphere of limitation within and through which exclusively the possibility of thought is realized.”

So, between the knowable and the unknowable there is no longer debatable ground. Human effort, revolving in its own sphere, works without hindrance and fulfills the purpose of life, and the mission of education will ever be the discrimination between the real and the ideal, and the direction of our intellectual capacities to an attainable end. How, then, do we grow toward it? There is almost an inconceivable distance between the savage and the sage, between barbarism and civilization; and yet we know that the transformation has occurred.

By slow, successive, and persistent changes, humanity has toiled upward and onward (you may call it evolution if you will, so long as it be leavened with religion), and the process grows from curiosity to interest, to wonder, to grandeur. The groundwork of human intelligence was the recognition and investigation of physical laws, beginning in the order in which they were closely connected with personal welfare, and advancing by degrees to a comprehension of their extrinsic relations.

It is just possible to conceive of an elementary being, who, believing that the world was made for himself alone, bade his neighbor "stand out of his sunshine." What a glorious awakening from his selfish dream to realize that the gifts of nature were common to all.

How incomprehensible, how unmeasurable must all have appeared to the untutored mind. Well for the race that it was made progressive—that it saw in part and knew in part; else had its faculties and powers been dwarfed by immensity. Mercifully and naturally the law of development leads us from the simple to the complex, from external sense to intuition, association, comparison, reason. The hunter, wearied by the chase, the yeoman, leaving the field of toil, each sought and found that needful rest which necessity enforced and

nature bestowed. Thus were established two different states, and thus were recognized the earliest relations of our earliest existence.

It has been truly said that "during each stage of evolution, men must think in such terms of thought as they possess." What adequate conception of beauty or gratification would a Yarmouth boatman have of a ship on canvas; or a denizen of the forest, of a deer in bronze? Utility-service was the criterion of human judgment, and this expanded until it established an intimate relation between physical and intellectual labor.

The former is the genuine Atlas, upon whose broad shoulders the world of intellect securely rests. What matter if the world in its vanity seeks to disown the connection? Such a course involves the sacrifice of a truth, which slowly but surely will vindicate itself.

Beginning with the first conceivable motive—human need—let us note the process of human development. Conjectural as it may be, in part, we have data enough to ratify conviction. With the spontaneous products of the earth, the earlier races relieved their wants. But, with the increase of population, ingenuity was taxed and skill employed to furnish a more extensive and reliable subsistence.

The uncertainties of the chase led to the domestication of animals, and the transition from the primitive to the pastoral life was gradually affected. Here we meet the first historical monument, whose inscriptions denote the first type of development, as "a tiller of the ground," and "a keeper of sheep." So vineyards were planted, herds multiplied, and human effort was stimulated and rewarded. Toil fostered talent, which gathered and garnered the increase of fruits and cattle, and thus established the first wealth of the nation. The right of property dates back to a remote period, and constitutes

an important element in the work of civilization. This will best appear in the origin and growth of society, towards the formation of which, every human instinct and interest naturally tended.

But let not posterity forget its debt to agriculture.

From patriarch to patroon, from the feudatary to the free-holder, we find one continuous line of service and advancement. The nature of the soil and its products, the means by which its fertility might be increased—each in order engrossed and developed the senses and faculties of the race. Experiment succeeded experiment. The simple expanded to the complex, and that comparative state of perfection was reached which dignified agriculture and made it a power for good.

“What makes a plenteous harvest, when to turn
The fruitful soil, and when to sow the corn,
The care of sheep, of oxen, and of kine,
And how to raise on elms the teeming vine,
The birth and genius of the frugal bee.”

Thus did Virgil chant and Dryden re-echo, in language of poesy, the practical inquiries and pursuits of mankind.

Have they degenerated either in excellence or importance? Have we become the victims of strange delusions and unwholesome prejudices? Is Cincinnatus a myth and Cato a fiction? Are the heroes of the American revolution mere creatures of poetic fancy? Why, then, has the first and noblest occupation of our race found so few followers? Is there not here sufficient scope for intelligence and research? Here, where chemistry, botany, metallurgy and all the kindred sciences had their birth?

The ancient Roman sought no loftier badge of nobility. Pliny tells us that “the Earth took delight in being

tilled by the hands of men crowned with laurels and decorated with triumphal honors."

Auspicious day was it when agriculture advanced from a mere occupation to a science; from the process of imitation to a more extensive development by experience. What finer biographies have been written than those of the men who came fresh from the soil to defend a nation's honor, or promote its welfare? We need more of them at the present day. More of that patient endurance, stability of purpose and healthful conservatism that constitute the woof and warp of national development. Not mere hirelings to exhaust and impoverish the earth's surface, but genuine proprietors, whose interest and intelligence shall cause the wilderness to blossom and the waste-places to rejoice.

We have seen how a widely scattered population has been territorialized, and within prescribed individual limits taught the first lessons of demand and supply.

Naturally from this individual possession and production arose the commerce of the world. The exchange of commodities was not only convenient but necessary.

A had corn, B had wine, and so the deficiency of each was met and supplied. As with the individual, so with the tribes and nations. Intelligence expanded, wants were increased, and the interchange of foreign products commenced. The spices of Midian were bartered for the grains of Egypt. Inland commodities found their way to the seaport, and the great emporiums of trade were established. Side by side with the two agencies last mentioned stands that of manufactures. Implements of trade served to lighten labor and increase its results. Necessity was thus rightfully domiciled as "the mother of invention."

Spanning with a single thought the long history of details between animal locomotion and steam popul-

sion, between the natural forces and mechanic arts, we are ready to concede as a terse and expressive conclusion, that agriculture, commerce and manufactures form the tripod on which our national prosperity rests.

Thus far we have dealt with physical advancement as a result of utility and service. We have premised and proved that by the accumulation and comparison of experiences the practical work of civilization has been wrought out.

Did time suffice, we might refer to the common properties of matter, and show how they have been formulated and systematized, and how all phenomena, mechanical, chemical, thermal or electric have found proper adaptation and use. Enough has been suggested for the recognition of that universal principle of law in matter, which equally directs and controls the progress of mind and morals.

Let us now follow our sentiment within the pale of that arbitrary institution denominated society. We use the term in its widest sense, signifying a multitude of free men collected together and united by common consent and covenant, in order to deliberate, determine and act jointly for a common purpose. The essential characteristic of this social relation is its mutuality or commonness. This must be its true test of merit and the aim and end of its existence.

Preference must always yield to principle, not only in the commonwealth, but in all its distinctive associations, literary, religious, benevolent, political or convivial. Schools, sects, creeds, politics, domestic institutions, are all submerged in a common humanity.

We have been permitted to realize a partial consummation of this fact. Empirical dogmas of intellect and morals have been sifted and shattered by the rational

intensity of truth. The partisanship of human slavery finds its grave in an uprisen and firmly-established emancipation. Divisions of doctrine and religious belief blend, like prismatic hues, into the pure light of an Evangelical Alliance. And soon shall we reach that period in our national history, when all social rights shall be made to conform to a higher law; when Salt Lake City shall have lost its savor, and the last stigma on the national escutcheon be obliterated forever. The service we owe to society must be in the direction of its legitimate work, pointing out and checking its abuses, and giving tone and temper to its future growth.

What shall we say of that potent instrumentality of human welfare—popular opinion? Honestly formed and well directed, it becomes a strong tower of defence. But how easily perverted and misapplied, all are constrained to admit. We have but to recall a familiar incident to illustrate our meaning. Recently, in a neighboring State, a man was accused of a capital offence. Popular sentiment anticipated his actual conviction, and pronounced him guilty. The result of his trial justified the anticipation. The criminal was doomed to suffer the death penalty, and the day of its execution was close at hand. An appeal was made to the Executive clemency for a mitigation of the sentence, and what follows? A painful but vigorous reaction in public sentiment. A large proportion of those who clamored for his ignominious death, now join in thrilling and earnest efforts to save the culprit's life. Is there not something radically wrong in this?

Popular opinion erred either in its first expression, or in the last. Such vacillation is subversive of all principle, and if encouraged would end in social anarchy and demoralization. The fault lies in the fact that comparatively few of the people think for themselves; thus de-

frauding themselves of humanity's choicest gift. A mere assertion sometimes floats along uncriticised, until it is accepted as a certainty. We must get out of the abominable habit of adopting conclusions for facts, or even of accepting the latter on questionable authority. The ignobler passions of our nature are not yet in such a perfect state of subjection as to banish incredulity. Should we judge of our public men, on the statements of their political opponents, we should be forced to believe that never was country so cursed, or republic so jeopardized, as ours. Indeed, the popular estimate of each, as evidenced by the other, reveals the mortifying fact that political honesty is almost extinct, and the lamp of Diogenes might again be used with profit.

How shall we overcome this irrational antagonism between the members of the great human family?

By letting humanity speak out in all its fullness and power. Then will every chord of human sensibility be touched, all jarring discords will be lost in the universal harmony; and amidst the vast volume of sound, welling up from under all, around all and overshadowing all, will be heard the rare rich melody of charity.

A single allusion more and we dismiss this branch of the subject. It could scarcely be possible that society, which has scattered her benefits with unsparing hand in the domestic circle, should suffer no violence in the house of her friends. The outgrowth of liberality is extravagance, and it is this vice that poisons the very atmosphere of earthly happiness. It is restricted neither to sex or caste, but dazzles and flickers in every grade and condition of life. Not what we *are*, or *ought* to be, but what *other* people are, and what they *think* of us, as compared with themselves. This rule might work well if applied only to the excellencies of character or condition, but it fails of its purpose when it leads to

excesses of any kind. We have no right to beggar either our conscience or purse, for the attainment of that which was never designed for us.

Here is a most promising field for the exercise of intellectual influence. The mind can take a loftier flight and rise

“Above the smoke and stir of this dim spot which men call earth.”

Society, from its origin to its perfection, should embody and illustrate one prominent principle. What one could not, two did perform. What the few were unable to accomplish, the many successfully completed.

Hence the bond of union, that expanded and strengthened with each necessity and service.

We shall find also that the history of Government forms no exception to the general rule of development. From its inchoation to its present status, it has journeyed along the self-same line, from the lower to the higher order of establishment. Brute force made the first despot, self-assumption the first autocrat, but the essence of humanity, the divinity within it, quickened the masses, and inaugurated the system of popular government.

The divine right of kings formed no barrier to the inculcation of the principle, that government exists for the benefit of its subjects, not subjects for the benefit of the government. The tendency of the age is to an extension of the doctrine of *less law* and more *freedom* to the race. But just here, we should be indulged in a long parenthesis.

The perfection of a government, affording the largest freedom, can only be sustained by an honest and intelligent constituency. Rebellions are occasioned quite as often by ballots as bullets, and it is an open question, whether ignorance or lawlessness is the baser element of

citizenship. Law is not license, but qualified liberty. Let this be our lesson to the masses. With such a liberal and expansive theory as ours, where the sceptre of authority is the staff of the citizen, what wonder is it that patriotism and philanthropy go hand in hand. Yet should we watch with jealous eye the excesses of a spontaneous development like this. The sparks from the purest flame may cause disaster. And so, the largest liberty and broadest republicanism should, in this sense at least, be held no less sacred than "the Divinity that doth hedge about a king." In the enumeration of our rules of human conduct, let us not forget the law of limitations.

What shall we say in reference to that higher development, denominated Intellectual Progress.

The very place that surrounds us is redolent with its annals, and an encyclopedic review at this time, would be as distasteful as unnecessary.

Education in this century has touched "high-water mark." There is scarcely a department that has been left unexplored. Human inquiry has pushed its way steadily and successfully through the knowable unto the unknown, and from age to age the current of investigation has sped onward, gaining fresh influence at each advance.

In the history of literature is written that of the nations.

Warlike races and predatory tribes broke up the fallow ground, and sowed the seeds of esthetic culture. Mortal strifes and deadly hates budded and blossomed into a settled civilization of tolerance and peace. Seeming disasters have proved to be blessings in disguise, and the world's greatest revolutions have been the epochs that foreshadowed its subsequent tranquility and triumph. The most warlike age of Athens was distinguished also as the period of her highest literary culmination.

And so, in later days, the wars waged for political and religious freedom, developed an advanced state of intellect and morals.

Without stopping to analyze the motives, we can estimate the results of human action. These all point in the direction of human advancement, teaching us both by precept and example the evil to shun, the good to emulate.

So has each age been served, and served in turn,
By that before, and that which follows on.

Are we then wiser and better than the generations that have passed away, and if so, in what? The ancients have a very respectable record, at least for culture and cultivation. Greece and Rome have not yet lost their prestige for furnishing models of literature and art. The "learned lumber" of the schools still floats above the undertow of popular prejudice. The laurel wreath of the exact sciences still decorates the brow of the ancient philosophy. Archæological discoveries have shown the existence and perfection of arts, compared with which, our own are but shadowy outlines.

Yet are we not without a witness to human advancement. It has ever been the privilege of the race to utilize and extend the acquisitions of the past.

Plato's teachings lent wings to Pascal's sublimer conceptions. Socrates, in his moral and intellectual greatness, prefigured a type of humanity that required centuries to develop. From the Aristotelian to the Baconian system of philosophy, can be discerned traceable lines of similarity and progression. Chaucer found his inspiration in Dante's and Boccacio's productions, and thus engrafted upon the parent tree the choice scion of Italian literature. u

Raphael and Shakespeare both surpassed their masters.

Milton revived the dramatic art and sought to divert its power into other channels and for better purposes. The poetry of passion, as depicted by Byron and Moore, cloyed with its sweetness and gave appetite for the new era of song which Wadsworth and Coleridge inaugurated. The want of intellectual activity, to which Gibbon ascribes the fall of the Roman empire, found a reaction in the new order of events which followed, and gave the key note to Buckle's history of civilization in England. The Sword of the Cæsars opened the way for a new development of Saxon supremacy. Rude intelligence ripened into culture, and the sun of civilization lengthened its shadows upon the Eternal City to rise in brighter effulgence upon Brittania's shore.

We might run parallels by the hour and prove with historical accuracy that in the departments of literature and art the one great merit of each succeeding age has been that of serving another.

Our literature is no mean inheritance.

Cradled 'neath Oriental skies, nurtured by rugged Celt and sturdy Saxon ; traversing alike the mountain wilds of Scandinavia, the storied plains and enchanted shores of the classic lands, winding its way through barbarism and superstition, thence journeying onward from one stage of civilization to another, it has come down to us compacted and complete with cherished memories and associations. Let our guardianship of it be fruitful and faithful. So shall it flow on with undiminished influence to the goal of all human aspirations.

We can scarcely pause to mention, much less estimate, the breadth and scope of scientific discovery and invention. A new world seems to have dawned upon us in the wonderful exhibitions of skill and research, upon which we are permitted to look. But out of all our advantages arise corresponding responsibilities. The gift to

us has been large, the requirement will be in like proportion.

Our educational institutions must rise to the standard of the demand, or fail to serve the end of their establishment. Science has elevated former occupations to the rank and dignity of professions. Intellectual training is no longer to be confined to the select few, but must be extended to a vast army of productive laborers. No practical benefit can result from expanding the college curriculum to meet such a want. This will be best supplied by more intermediate schools, or academies of science, supplementing the public schools of the state. Thus graduating the course of instruction, we shall the better accomplish the education of the nation.

Knowledge was never intended and will no longer be permitted to dwell in cloistered seclusion and issue its edicts and pronouncements from shrines and temples. We have levelled Parnassus and stand on the broad plain of universal progress. We have outlived the superstitious sentiment, that education is the eclectic of its own followers, and learned to know that like the Heaven we love, "it lies about us in our infancy;" that from the cradle to the coffin the work has always been going on, and some of its grandest achievements have found no place in history.

Educated men can no longer afford to hoard up their intellectual treasures for the gratification of their own personal ambition. They should be daily almoners and partakers of the common blessing. Human isolation is the prelude to moral and intellectual desolation.

Development is aided by the personal contact of individuals.

There is a magnetism in humanity as well as in the earth's meridian, and both are imparted in the same manner. The bar of iron must be struck repeatedly

before it becomes magnetized. So man, in contact with his fellow, receives and imparts the influence which both need.

Not long since a proposition was introduced by Lord Stanhope, in the House of Lords, looking to the establishment of an order of merit or knighthood for literary men. It was made a subject of serious consideration and future action. How incongruous such a distinction in these days of enlightenment. What! create a titled aristocracy for those who draw their supplies from the daily experiences of a common humanity? With equal propriety may we dignify as marshalls or generals, the correspondents of an army, who tell of battles fought and victories won in which they had little or no participation. We need no higher badge of nobility than the fact of our common brotherhood; and solve as we may, the problem of intellectual development at any period in the world's history, we shall reach this result—the monarchy of mind is usefulness, the realm of thought is service.

Last in narration among all other instrumentalities of human progress, but first in importance, we find that of religion. Positive knowledge never did and never will satisfy human consciousness. The mystery of existence, both in its present and in its future state, has always engrossed and defied human reason. How earnestly the race has labored for a solution of the ever recurring question its own history declares. The combined powers of intellectual and scientific investigation have been exhausted in the fruitless attempt to grasp the Infinite, and they stand to-day just where they started, on the verge of the border land.

Yet, as we trace the development of this sentiment, we find the influence of education in its outward manifestations.

The barbarian's deities were like himself, cruel and

implacable. Next in order, was the attempt to secure eternal happiness by human suffering, and the car of Juggernaut still rolls on to crush and to crown. So from suffering to sacrifice we reach the christian era and the plan of a vicarious atonement. Following this we find the "faith once delivered to the saints," subjected to new interpretations and adapted to the carnal nature. Crimes were condoned, punishments remitted by almsgiving and masses, and indulgences sold in the name of the church.

Then the Reformation dawned upon the world, and the *protestants* of that period laid the foundation of that benign and expansive system of religion to which the world owes so much. From that period to the present we have witnessed a miracle of creeds and establishment of sects, all depending like branches from the one true vine.

It is not our province to criticise doctrines further than to show a marked and steady progression from a lower to a higher order of belief. Heart education has been the sheet anchor of the race; elevating practical life to the recognition of principle, and fusing all human interests in the crucible of affection. What had we been without the refining, controlling influences of a better nature. Here we find the true source of power and permanent growth. What the motive power is to the engine, love is to humanity. Lacking this, the proudest monuments of earthly success are but mute mile-stones along the journey of life. Whatever creed we pin our faith to, whatever system of education we project or encourage, let us ever remember, that knowledge unsanctified is unproductive of any good.

That man's noblest ambition can be compassed and

satisfied only in the fulfillment of the two great commandments.

“It is the heart, and not the brain
That to the highest doth attain,
And he who followeth love’s behest
Far excelleth all the rest.”

Having thus glanced at some of the main elements of human progress we are left to notice its *reward*.

This is an observable feature in the economy of all governments, human and divine, and marks the course of true development.

What then does humanity realize from the investment? Has her work always been profitless and self-sacrificing? In the world of nature it is asserted that nothing is lost. Decay and decomposition are the fundamental stages of new life and growth. The seed dies but to bud and blossom again. The limpid stream flows through mountain and valley until it finds its level, is caught up in shadowy vapors, and again descends in fertilizing showers. Even animal dissolution works a reproduction of its constituent elements in new and other forms of matter.

Is the moral and intellectual life then devoid of this recuperative power? Truly we might say the question is answered by the asking.

Science has proved that with an instrument of high power we should discover that each pulsation of our hearts gives a jar to the whole room. Surely not less than this has the great, throbbing heart of humanity affected the race. She has secured and transmitted a princely estate of which we are all lawful inheritors. Nor is it to suffer diminution in our hands, but enriched and enlarged, it shall still descend as the property of ages yet to be.

What better reward can we ask than the *saving* of such an inheritance. It needs no extended argument to prove who have been and are ever to be the custodians of such a trust. The masses may execute but there must always be master minds to direct. Intellectual supremacy will always vaunt itself; there must be conservative wisdom to guide and control. The day of inaction and scholastic repose has passed. Intellect is now on its mettle, and woe to the competitor who halts or wavers. Science, radiant with recent successes, is ready to tilt lances with philosophy and theology. To your tents then, ye men of letters and learning! Gird on the armor of true knowledge and stem the tide of growing unbelief. Pulpit and rostrum must stand together, priest and people must join hands in turning the current of advancing intellect into safe and pure channels. Fear neither the subtleties of logic nor the imputation of following a "blind faith," for "truth is mighty and will prevail." Meet the darts of scepticism with the shield of revelation. Exalt wisdom and be promoted by her. Let the world know that education and humanity are convertible terms, and that love to God and our fellow men are the cardinal principles of all knowledge.

The nation also must be protected from the incursion and influence of professed reformers and humanitarians. This class is a growing one, especially in this country. A few half-educated and designing partisans, who never possessed the industry or patience to accomplish anything for themselves, unite in persuading the laboring classes that the laws regulating the distribution and ownership of property, are inequitable and unjust; that capital is the natural enemy of labor and will ever remain its imperious sovereign. Hence arise riots, resistance to legal authority, and sometimes entire revolutions

in government. A manly exposition of the truth in the hands of one skilled to wield it will always counteract an evil like this. This work we must do and keep doing if we would save and secure the productive interests of the nation. If men of true and acknowledged ability falter here, the demagogues are always ready and willing to relieve them.

Our youth must be trained for such emergencies, but too much must not be expected or required in preliminary preparation. Education is the work of a lifetime and is to be neither overrated or underrated. Every college graduate should be possessed of the essentials of a liberal culture, and these must always depend upon the question of natural selection and the sphere of action he is destined to fill. Four years will scarce suffice to teach him to know himself and the use of the faculties with which he is endowed. This is all we can hope to accomplish, and the attempt that is sometimes made to incorporate a post-graduate with the collegiate course must always meet, as it deserves, with signal failure.

Nor should the social element of the student's life be allowed to degenerate into pure selfishness. Physical development should be secured without compromise of scholastic dignity or usefulness. Feats of physical skill and endurance should not be made the object of rivalries among institutions of learning. Far more ennobling will be the result of that new system of inter-collegiate contests, that test intellectual ability and reward intelligent merit. If labor is required for development, let it be in the direction of usefulness. At Oxford, many of the students are engaged, under the supervision of Professor Ruskin, in constructing and beautifying roads and gardens. In like manner may every "waster of the midnight oil" find ex-

ercise that combines both pleasure and profit.

No less important is the duty we owe to the supervision and correction of the logic and literature of the day. The parent of Hampden and Sidney, of Newton and Bacon, of Milton and Shakespeare has seen her moss-covered honors temporarily overshadowed by the fresher triumphs of German philosophers, statesmen and poets, and the sceptre of literary supremacy, at this time, pendulates between the old kingdom and the new empire.

So, in the not far distant future will our own country be called to lead in the department of literature, as she now does in inventive art. Such a result will naturally follow the development of our peculiar government and free institutions. Indeed, if it could be made the subject of a patent right we'd have it at once. But are we content, even now, to patronize "machine poetry," or lend the weight of our influence to the further dissemination of diluted, deteriorated prose? With a few notable exceptions, notable because they are so few, how does the taste of the masses answer to the true test of literary merit? Who are the popular orators and writers of the period? The men and women of pure culture and refinement, who instruct to elevate, or the literary mongers who "stoop to conquer," and pander to prurient appetites and sensual gratifications?

The vox populi, it is said, demands originality of thought and expression, and the changes have been rung upon this chord until the entire harmony of literature is in jeopardy. The pulpit labors, the forum heaves, and the press groans, to find at last, that the only thing original in man, is the sin in which he was conceived. Let the masses be honest to themselves. Original, in their vocabulary, means sensational, and their own actions fully justify such an interpretation.

Smith talks to crowded houses on the high-toned sub-

ject of the "sentimental frog," while Jones lectures to empty benches on the "Wonders of Nature as Illustrated by Art." We need not amplify this point; you have all felt the evil, then assist in applying the remedy. Preserve, and diffuse the respect which all true culture affords. Place the impress of your disapprobation on every individual or thing that violates its sanctity, even if you stand alone in the act.

Hiss the literary interloper as a poor actor in the great drama of life, and teach the gaping crowd, who hang upon his words, that all his utterances are but the puppets and shams of a mischievous fiction.

To the women of America also we address our appeal. You, it is said, can "wing your way where men must wade." Save the literature of the nation from the vandalism of license. Withhold your recognition from the specious lures of the so-called advancing intelligence, and the victory will be won without a battle.

But we must not become censorious in our judgments.

Our Alma Mater is no step-mother, and her sons would but traduce her teachings, if they ever forget her lessons of charity. Criticism should not be venomous or personal, but dignified and truthful. Two illustrations will point our moral. Carlyle speaks of Swinburne, as "a man standing up to his neck in a cess-pool, and adding to its contents." Lowell, in a review of Emerson, pithily remarks that he has built many temples for his gods, but left no place of entrance for them. Can the question of choice between these two methods be a matter of doubt?

We need, however, less criticism and more co-operation among men. Humanity, in her dealings with them, finds quite as much to admire as to condemn.

With equal earnestness and fidelity must our educated men serve in the front rank of popular opinion.

A free government and a free press are potent sources of both good and evil. Liberty, without intellectual and moral restriction, is like a ship without a rudder, drifting listlessly, but surely, towards self-destruction. It is your bounden duty to watch and analyze every question that effects or agitates the public mind, and give it proper direction and influence.

Shirk this responsibility, and you deserve to forfeit the care and protection which a government extends to its subjects. Meet it, and your reward is no less sure than enduring. None, better that you, can expound humanity's great principle of love controlling law.

Let this saying of Lactantius be the guide of your labors.

"Primus sapientiæ gradus, est. falsa intelligere ;
Sæcundus, vera cognoscere."

So shall each race immortalize the life it lives by living in the lives it leaves behind.

Progressive humanity then means something.

It is the most serious, solemn subject we can touch, for it touches us in turn.

We have had faint glimpses of its nature, its development and its reward, and its brief summary is found in its own teachings—SEEKING, SERVING, SAVING.

What nobler aim or end was ever placed within human reach? Within its continuous and continued scope are embraced the mind's capacity and the soul's destiny.

FELLOWS ALUMNI :—The lesson of the day is individual activity. The tares of error grow rank and stiff in the fields of civilization. These must be uprooted if we would escape the reproach of a barren harvest. Loyalty to government, both human and divine, must be inculcated and developed.

The natural affections must be enlarged and strengthened. True merit must have its rightful place, and prying pretence consigned to the shadows of its own littleness.

The foolishness of men is to become wisdom, and to be made the instrument of their salvation.

The race has started from another Nile to find a new Jordan.

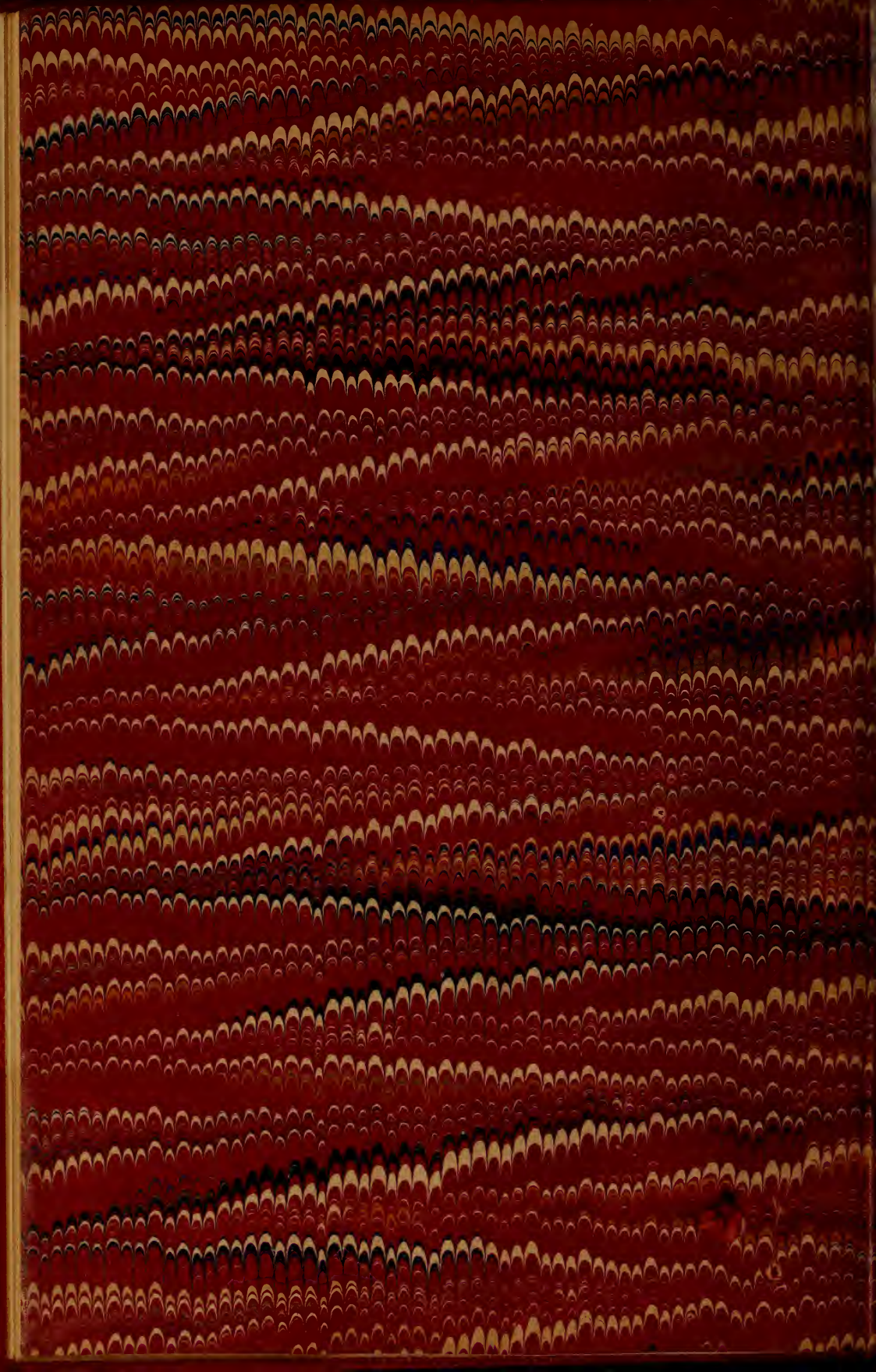
On it toils, meeting its Marahs and Meribahs as of old, and growing the wiser and better by each succeeding disaster or advantage. We are all working for, or against each other, voluntarily or involuntarily. Shame on us, if we, who profess to know, neglect to perform the one great purpose of our existence. Life's battle is raging on every side. Infidelity flaunts its banner in the face of truth. Lawlessness is arrayed against loyalty. Revolutions shake the very foundations of conservatism, and vice defies virtue.

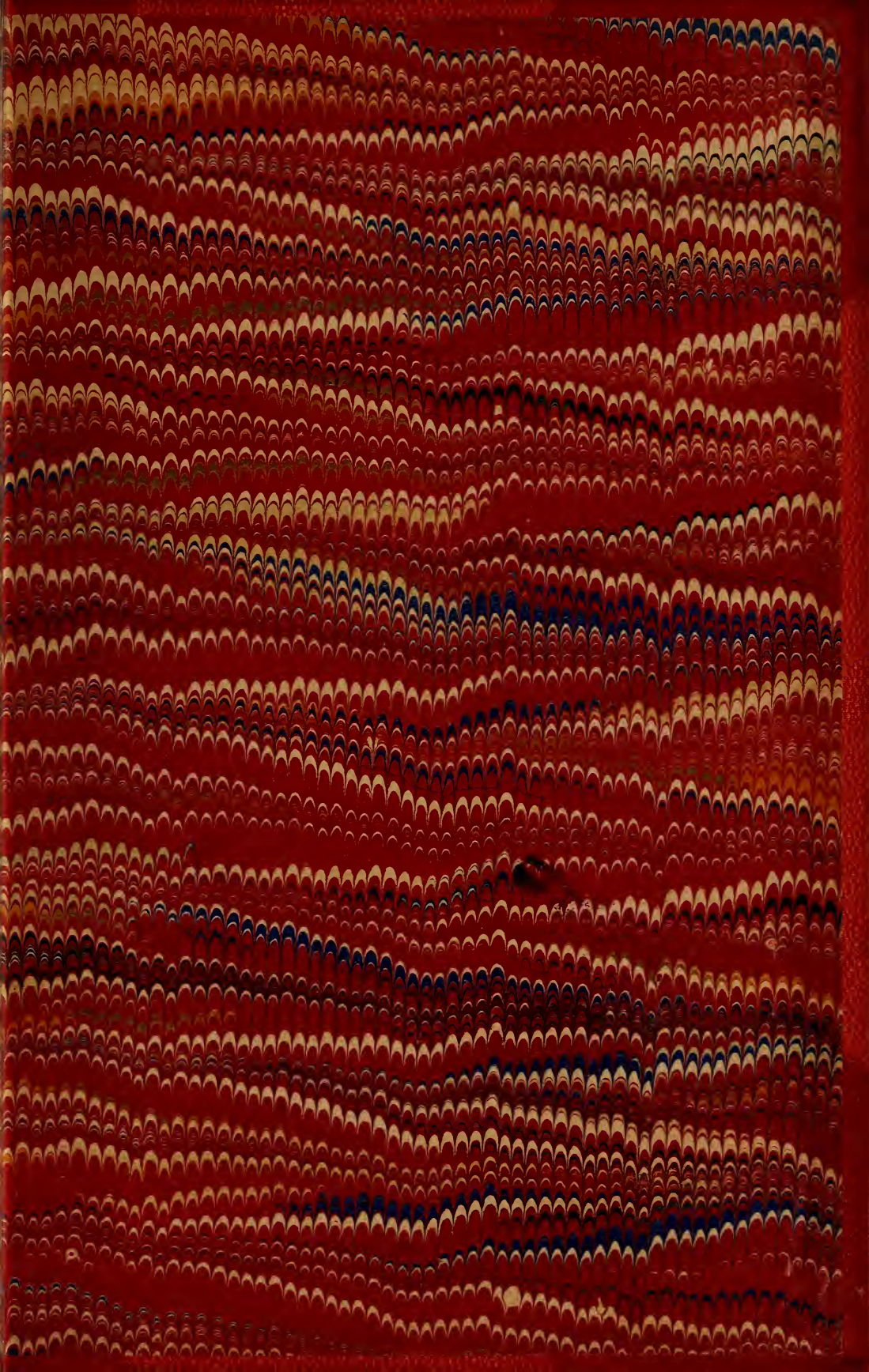
Think you the contest is unequal and profitless? Shall its very magnitude discourage individual effort?

"No ; for whoever with an earnest soul
Strives for some end, from this low world afar,
Still upward travels, tho' he miss the goal,
And strays—but towards a star.

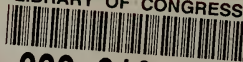
Better than fame is still the wish for fame,
The constant training for a glorious strife ;
The athlete, nurtured for the Olympian game,
Gains strength, at least for life.

To gladden earth with beauty, or men's lives,
To serve with action, or their souls with truth,
These are the ends for which the hope survives
The ignobler thirsts of youth."





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